

THE BAPTIST RECORD.

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HOME MISSIONS.

(An address delivered before the Baptist State Convention in Meridian, by W. P. Price, Vice-president for Mississippi, and published by request of the Convention).

You want to hear Dr. Gray at this time; but he wants you to hear me for a few minutes.

Sixty-three years ago, the Southern Baptist Convention committed to the Home Mission Board, the task of winning the South to Christ. Since then, Cuba, the Isle of Pines and Panama have been added to the field of their operations. The plans and methods of the leaders of that day, show wisdom and foresight, without a parallel, since the days of the apostles. Careful study shows nothing tentative, temporary or experimental in their work. They set in operation principles which, when carefully applied, meet the conditions today, as well as in their day. And, if, as Carlyle says: "To know the new era, and what it bids us do, is ever the sum of knowledge for all of us," then our Baptist fathers knew the initial step that leads to the "sum of knowledge" and had wisdom enough to take it.

Then and Now.

When they entered upon their great work, the South had not even dreamed of the fabulous wealth that God had so generously stored away in mine, forest and field, as our eyes even now behold. Her population was not more than 7,000,000, quite one-third of whom were slaves. Possibly there were 350,000 Baptists among them, nearly a third of whom were negroes. Since then the population has multiplied by about four, while Baptists have increased more than twelve times. Then one in 24 was a Baptist, now about one in six. And there are still estimated to be four times as many lost souls in the South today as there were then.

Good Work Done.

During the first year of its history, the receipts of the Home Board were \$6,200. Six missionaries were employed, who organized five churches and baptized 76 converts. This year, 1907-08, the receipts were \$365,335.59. There were 961 workers employed, who delivered 126,239 sermons, made 227,474 religious visits; organized 1,057 Sunday Schools; held 428 Bible conferences, which were attended by 45,416 persons; held 13,794 prayer meetings; witnessed 134 volunteers for the ministry and our mission work; distributed 26,837 Bibles and Testaments and 2,069,563 pages of tracts; built and repaired 338 houses of worship; helped support 24 mountain schools with 132 teachers and 5,117 pupils, among whom were 327 converts, and 82 preparing for the ministry; received into the churches 18,015 by letter, 22,404 by baptism, a total of 40,417, one-third as many as we have in Mississippi. In the 63 years of its history, 5,638 churches have been organized, or more than one-fourth of the number in the bounds of the Southern Baptist Convention today, while 167,981 converts have been baptized by the missionaries, and as many more by those with whom the missionaries

labored—which puts our Home Board in a class alone, among all the missionary agencies of the world, as a soul-winning force in the kingdom of God.

Two Problems.

Two great problems confront our Home Mission Board.

1. How to enlist the more than half of our churches, who up to this good hour, have not shared much in the great work for which Christ died. While it may hurt to say it, yet it is a fact, that there are in our own State, during a most enthusiastic campaign for missions, hundreds of our churches, some of them our largest and best, in both town and country that did nothing at all for this great cause, represented by the Home Mission Board. How to enlist them, so as they will stay enlisted, is a question before all our Boards.

2. How to take and hold a great city for God is the second problem, which has never been solved in the history of our holy religion. This is not a new problem for Baptists, for it was tried in Paul's day, and all along since; but it is a new one for Southern Baptists, as we have had no large cities, until right recently. It is a fact, which calls for tears and great searchings of heart, that Christianity, pure and undefiled religion, has given way before the massed millions of sin and satan, in every great city of the world, where the two have come in contact.

A Losing Fight.

Ignorant must that man be, who can not see that up to now, pure religion, like the Saviour lived and the apostles taught and God commanded should be taught to every creature, has fought a losing fight in all the great cities.

The late Dean Hurlbert of the University of Chicago, who studied and taught missions all his life, on the fields and in the books, and especially in all the great cities of Europe and America, speaking upon the subject, finds the cause of the failure to take and hold the cities for Christ, in the methods used. He sums up the Baptist method this way: Observe the stereotyped Baptist way of taking a great city for Christ. An individual becomes interested in the Jews, hires a hall, and sets a converted Israelite to lead the venture. A band of the faithful ones fit up an old store, and start a Sunday School, in a neglected neighborhood. A church in a generous or niggardly way, sustains a mission or two in the slums, but not on the boulevards and avenues. A city mission society joins in, pays in part the salary of a pastor here and there. The State and Home Boards hear of it by this time, a Secretary makes a flying trip to the scene of activities, promises to help build a chapel and support feebly a feeble pastor. Occasionally, a church is developed that moves out to the resident portion of the city as soon as it can; but usually the work languishes and dies. Often some prominent church refuses to co-operate; oftener still some prominent pastor throws cold water on the whole thing by urging some

prominent member of this prominent church, who lives contagious to the new work, and could be a power for God in the new enterprise, not to leave the old Mother church just yet—and so the work goes bravely on to death. Well might the great Dean exclaim, "It seems little short of insanity and idiocy to suppose that, American cities, the strongholds of evil, the places where satan's seat is, are to be captured by such maneuvers."

Bad and Growing Worse.

The religious condition of our Southern cities is bad and growing worse. Until recently there were no large cities in the South; but now we have three—Baltimore, St. Louis and New Orleans, with a population that approximates 2,000,000, or more than all other Southern cities combined. And how goes the fight there—are we winning or losing? Let the figures speak. In these three cities, there are 36 Baptist churches with 13,800 members. Sixteen of these churches are so weak that they could not live a day, without outside help. Now, in the last ten years, the population of these three cities has increased 400,000 while, during the same time Baptists increased 2,200, or 177 times less than that of the cities. Are Baptists going to pursue the same dilatory tactics, in the South, that have been so disastrous everywhere else, in the large cities. It looks that way.

As go the great cities, especially politically and religiously, so goes the world in the long run. History has but one voice upon the subject, and that's a strong affirmative. By winning Rome the Catholics hold sway today over 300,000,000 people. In the titanic struggle between Huguenot and Romanist, in France, early in the history of the Reformation, in point of wealth, culture, piety and all that goes to make a great people, the Huguenots excelled; but the Catholics held Paris, from which point of vantage they overthrew and expelled Protestantism from the empire. It is ever thus. The historic church in Baltimore, where Richard Fuller so long gloried in the message of the Cross, and in which the Southern Baptist Convention met 23 years ago, has passed into the hands of the Catholics, and a Roman priest now lifts the host from Fuller's pulpit, while an alien people bow in idolatrous worship.

Whether we like it or not, Baptists have not been, and are not now, a city folk—although many thousands of us live in cities, and worship in as fine houses as ever lifted spires heavenward. While we have had great growth, in the last 25 years, like all other denominations, that have grown and made any gains at all, it has been in the country places and smaller towns and cities; or, when in the larger towns and cities, it has been at the expense of the smaller ones and country places.

The census of 1890 shows that less than 5 per cent of our Baptist people are in the cities of over 25,000 people. As the cities increase, Baptists, as well as others, who stand for pure religion, decrease. From

1870 to 1900 our relative increase was 74 per cent; from 1880 to 1890 it was 43 per cent; from 1890 to 1900, it was 36 per cent; from 1900 to 1905, it was 19 per cent.

By a law of economics as strange and irresistible as that of gravitation, people build and live in cities, even though they starve and die. They will live and die in cities. This century has witnessed an urban growth, unprecedented in the world's history. In a hundred years, the population of this Republic has multiplied 12 times, and that of her cities 36 times. The cities are fast swallowing up the rural districts—people, religion and all.

A Church Map.

A church map will show, in any large city as well as many smaller ones, this strange situation: the fewer people, the more churches. Or, as the people thicken, the churches thin; and as the people thin, the churches thicken. Strange spectacle this! Multiply the souls needing salvation, divide the means by which salvation is to be brought to them. In the country at large, there is one church for every 500 people; in our cities, there is only one for every 12,500, with the number growing less every year. In many sections of our large cities, there are 50,000 people with only one church in reach, and it is not a Baptist one, either.

The whole movement is wrong. In the days of the apostles, their best efforts were spent upon the great centers of population—they went where the most people were, and won their greatest victories in such cities as Corinth, Ephesus and Rome. And had the great wisdom of the first century, characterized the second and third, the religious map of the world would be far different from what we see today.

A Better Way Needed.

Thus far, in these remarks, no effort to conceal the perilous aspect of our urban situation has been attempted; but pessimism has not held the hand that has drawn the outline. No follower of the risen and reigning Christ can ever doubt the final issue. In the meantime there is no room in our sinks for the croaking, despairing pessimism, or the thoughtless, oily optimism. It is enough for us to know the facts—1, That our great cities are far and fast on the way to eternal ruin; 2, That 2,000 years of Christian effort, such as we have had, has been powerless to stay this downward movement; 3, That mightier agencies must be called into action, if we win these strongholds of sin to God. Sane minds ought to see this with both eyes wide open.

Southern Baptists have this mightier agency—their Home Mission Board, if they had eyes with which to see great things close by. O, if Southern Baptists would only wake up to the opportunities of this hour, in the Southland; and equip this mighty agent of their own loins, the Home Mission Board, equip her as we are able to do, and bid her storm these mighty Port Arthur of sin and Satan—to lay siege to them in the name of the Lord of hosts, sapping and mining, bombarding and charging, re-enforcing but never retreating, God in heaven knows that the cohorts of Satan would fall before us, as the Russians fell before the intrepid forces of Nogi at Port Arthur. Just as the present day colossal material interests of whatsoever sort, are headed by men of commanding personality, corresponding to the Grants and Lees in the

fields of arms, the Bismarks and Gladstones, in the realm of diplomacy, just so much the combined activities of our Baptist Churches, in their effort to win this Southland for Christ, go about it under the inspiration and leadership of a consummate ability. Mediocrity was never in less demand. Small men are worse than useless. They can never plan a great campaign like that needed to take a modern city for God. Our Home Board, has now the battle planned, and only awaits supplies—money and men. The money in hand, the men would be forthcoming. To send her out unequipped, as heretofore, would be like the folly of trying to take Gibraltar with bow and arrow. Give her a round million dollars; and you will hear cannonading that will make the gates of hell tremble. Not to do it is to deny feet to things that must run, fins to things that must swim against the tide and wings to things that must fly against the winds.

Expert Testimony.

Dean Hurlbert, who knew world-wide missions, without leaving out either the Home or Foreign field, as well as this committee knows, our own state field, says: "A wise interest in Foreign Missions compels a boundless zeal for Home Missions."

Dr. Gunsaulus, president of the Armour Institute, Chicago, one of the greatest American preachers, says: "Home Missions is only another name for sagacity and patriotism. We must re-discover the foundations of this Republic, through missionary work, and strengthen our belief in the future of the commonwealth. To save the children is to fortress society, and to man the re-doubt with resistless power. The rest of my life will be devoted to work in the midst of the city. The time is too short and the opportunity too splendid to deal with problems of America in any other way."

Our own peerless Dr. Carroll says:

"Brethren, is it sin to love this Southland more than other lands? From the haze of her great smoky mountains to her tide-water districts on gulf and ocean, may not all of it be very dear to us without disparagement of other lands? It is a battle-scarred cemetery of memory and tears—a land of sorrows. Bared out from many former roads of ambition and promotion, cloud-covered with imminent future hazards, it is yet God's resurrection country, land of destiny and of glorious opportunity, habitat of sound doctrines and home revivals; shall we not make it the world's vanguard of pure and undefiled religion, the firing line of world-wide evangelism?"

"If, indeed, like Judea of old, this land has a mission of religion that shall touch eternal shores, who of us would not 'live and die for Dixie!'"

My Latest Lesson.

He who does not now and then learn some practical, valuable lesson, is not living well. One should not only learn from every person he meets, but from everything that touches him in life.

However, a lesson is not truly learned until it sinks deeper than mental grasp and moves the heart of the learner. In other words, we know nothing so well as those things we have learned by experience. Heart knowledge is far more valuable than head knowledge.

John Howard Payne could not have given us "Home, Sweet Home," that sweet, tender sentiment which touches every true heart, without his experience as a homeless wanderer. Fanny Crosby, the writer of many sacred songs which will live as long as the human soul feels and hopes, and trusts, came to her power through suffering. Her eyes were dark, but her life was lighted with the peculiar light of Divine presence. So it is with law: made perfect through suffering. Christ would not be the sympathizing Saviour He is, had it not been for His earthly experiences. His temptations, privations, persecutions and bodily sufferings qualified Him to sympathize with us in our human experiences and limitations.

Coming now to the point, my latest lesson is this:

"Kind hearts are more than coronets;
Simple faith than human blood."

I have never known a time when I had not some vague, abstract idea of the meaning of human kindness and sympathy. As uniformly would I have assented to their value in the sum total of life. Yet, it was, I fear, in theory, and not in practice that I prized tenderness of soul. It was not till I had felt deeply the need of a sympathizing friend that I learned the worth of kindness. This fuller knowledge of the incompleteness and insufficiency of self has given me power better to understand and help my afflicted or unfortunate brother. Isn't that your experience, dear reader?

And I have learned that
"There is so much good in the worst of us,
And so much bad in the best of us,
It behooves none of us to talk about the rest of us."

There is no one above sympathy; no one that has not had his dark hours.

Behind many a serene face there is a suffering body or bleeding heart. The most favored of us has his periods of depression when a warm hand clasp and a word of encouragement would put new light and life into his soul. Don't neglect to give them, friend.

Neither is there any unworthy of help. I doubt if there is any one so depraved as to be entirely unresponsive to sincere and manifested love. Most of the down-and-outs could be helped to their feet and given a new start in the race of life, if they were approached with compassion rather than compulsion.

The pity is, the world prefers to keep the flowers back for the easket and the words of praise for the funeral oration.

Give your friend sympathy and encouragement while he is living, for he will not need it after he is gone.

H. D. Wilson.

Cates Meeting, West Point, Miss.

The greatest meeting ever held in our town has just closed. The whole community has been wonderfully blessed. The intense earnestness of Mr. Cates is compelling in its power. All Christians must be impressed with the fact that he lives close to God. One of the many great results of this revival was the settling up of old difficulties and differences and the bringing of our people closer together, than ever before. The Baptist Church has had a number of strong men to hold meetings, but never before has the Baptist cause in West

Point been so blessed as it has been at this time.

May God's richest blessings continue to fall upon Brother Cates in his work is the prayer of the numerous hosts who have been blessed in being in one of his soul-saving meetings.

Isham Evans.

Inconsistency.

We hail Thee Prince of Peace. Yet in Thy name,
War's blatant bugles drown the Sabbath bells.
The evening breeze brings from a thousand hills,
A thousand funeral knells.

We hail Thee merciful. Yet in Thy name,
Are still most cruel. Fire and rack and knife,
Quicken in many a breast the slumbering seed,
Of fratricidal strife.

We hail Thee just. Yet in Thy Holy Name,
Brother from brother wrings unwilling toll.
Call Thee All-Love. Yet in the Saviour's name,
Damn each other's soul.

We hail Thee wise. Yet in Thy righteous name,
Practice all folly—teach the things we would.
Forgetting wisdom, prudence, grace and peace,
Ignoring what is good.

Forgive us, Lord. Forgive the blatant voice,
The hardened heart—the blind and sealed eyes.
Give us, we pray, the grace, humility,
To make us wise.

Scranton.

It is with a sense of duty that I write about the present condition of the Scranton Baptist Church; where two years ago a faction had very nearly destroyed the organization, and its pastor of five years had departed with a deep sense of the lack of sympathy, at least, as he expressed, that his labor and talents and consecration justified; E. Hall there was no regular preaching, when the writer though filling a secular position that precluded all pastoral work, supplied the pulpit until the acceptance by Rev. C. L. Wilson on the unanimous call of the church to the pastorate which began July 1st, 1907, since which time there has been added to the church by baptism about forty members, and others by letter to make the gains total sixty-five, or more than the former total membership. The pastorate of our Brother Wilson has been marked by deep consecration, earnest and continuous and wise pastoral labors and sermons rich in their spirituality, and fervent with the sincere enthusiasm of a man whose whole evident purpose has been, and is, to exalt Jesus Christ in the hearts and lives of his hearers, backed by a life that has been of greater force in its influence than is possible for words only to effect. Now that our pastor has, because of weariness through his efforts, departed for a brief vacation of rest, I am sure that I but voice the sentiment of the entire church and congregation, in these words of appreciation.

The church is able now to raise more than two and a half times as much for pastor's salary as ever before, and if the State Convention will assist as much for another year as they did last year it is a practical certainty that the church will have, ere another year passes, a good pastorium, and henceforth be able to sustain its services independently of State aid, and maintain the position that it now occupies, that of leading influence among the Evangelical Churches of this town, whose natural advantages assure it in the near future the position of metropolis of the Mississippi Coast.

The church is now of one mind and heart, with the largest prayer meetings in the entire port, deep love for the pastor and his estimable wife, a true helpmeet in the Master's work; and an exceedingly bright outlook for the future; we as a church, feel that it is almost imperative for our future success that we receive one more year's assistance; as, to meet the current expenses, it is necessary that the membership raise not less than ten dollars per member, and it would be very difficult to find another church in the State without a single member that is "well to do" in this world's goods, and with a large proportion of quite poor people that would do so well.

The congregations tax the capacity of the house nearly every Lord's Day, at least at one of the services, and such is the reputation of the church as a moral and spiritual power in the community that it is doubtful if the time ever was so opportune for aggressive work for Christ on its part as now.

The difficulties in the way of successful evangelistic work in this, the most cosmopolitan town in the State, are doubtless more than in any other place, and all the victory of the recent past is a testimonial of the efficacy of consecrated effort by God's people wholly trusting in the guidance of the Holy Spirit, led in their work by a Spirit-filled pastor; who, with the church, would accord all the glory to the triune Godhead.
Yours fraternally,
B. H. Ellis.

The Attitude of Ministers and Laymen Toward the Legalized Saloon.

The Temperance Lesson for the second quarter had for the scripture lesson Ephesians 5:6-21, and I will use that as a basis for what I shall say. Get your Bibles and read the chapter. One of the most hopeful signs of the times is the awakening and increasing opposition to the liquor traffic among Roman Catholics. When the Catholic Church shall place herself unequivocally by the side of the Protestants and Baptists, it will be a mighty power used to save the world from the horrors of the traffic. All saloons are gateways to death. Liquor sellers are the greatest enemies of this commonwealth. All the corrupting influences that threaten our national and social and family life are aggravated by drink and nurtured by the saloon. Refrain from drinking liquor. Speak against the manufacture, use and sale in private and in public. If you are a voter, vote against it. Urge others to so vote. Have no fellowship with it. Fellowship with it warps the reasoning powers of men. Here are some of the arguments used by men that they believe it is right to sell that which is evil and only evil. "Personal Liberty," i. e., that men may do what they please. Every violator of every law no doubt feels aggrieved on

the same line. "Prohibition does not prohibit," presume they mean prevent. No law in the world prevents its own violation. "Absolutely more whisky drunk in 'dry' towns than wet ones" and yet they spend thousands upon top of thousands of dollars to have open saloons. "It helps business." It helps the courts, the undertaker and the grave digger. Every dollar that goes into the till of the saloon keeper is taken from legitimate trade. "Ships will not come to a seaport unless the captain and crew can get a supply of liquor to do them on their return trip!" "Farmers will not carry their cotton to market where they cannot get whisky." "Unless we have whisky to sell the negroes, so they will spend their money freely, they will soon own all the land and run our children out." "You can't get wine for the Lord's table." Once in a while some self-righteous saloon keeper will become greatly concerned about the "blind tiger" as if the upright, decent, Christian citizens of the community were going to get him out of the business so that they themselves might go into it. Who runs the blind tigers? The Scripture warning is very apt not to be partakers of men who make such arguments. The supreme duty of life is to please Jesus Christ. All other things must be subordinate to that. God created man for His glory and the liquor traffic is to damn souls and people to hell. "Let your light so shine." It could not shine if it does not exist, of course. It is a grievous mistake to think that the purpose of religion is only to keep from evil. We should let the truth be known concerning the innumerable ills that come to our land and mankind in general through the use of intoxicants and as a result of the drink traffic. The Christian should not only by precept, but also by example and influence do all that he can for a time after the departure of Rev. L. to save men from the enticements of the liquor saloon; and to hasten the day when it shall be outlawed and driven from the land. These tony saloons all have partly nude women on the walls, smutty vulgar anecdotes are told, profanity and vulgarity are indulged in. Half dozen men will go to dens and each one will want to treat. They are the recruiting stations for the so-called "low dives" and "barrel houses," or "foul smelling groceries which send the nauseous odors into the open." It is not the gilded palace of sin but if it was not for the gilded palaces they would not be there. The tendency of the drunkard is down and there has to be a place for them when they get too low down in finances to be admitted to the gilded palaces of sin. A hundred thousand drunkards fall into a drunkard's grave and a drunkard's hell every year and the ranks are filled up by boys and men. You can't run a saw mill without logs, and you can't run a saloon without boys. The question is, whose boy, yours or mine? If drunkenness, immorality, brutality, bestiality, dirty politics and murder are desirable, then a Christian might speak in behalf of the saloon.

The saloon with the liquor interests behind it controls the politics in the State where there are large cities and no man can be nominated that is not free to be used by them. The social evil and gambling are the natural allies of the saloon. No saloon man could go to heaven. The liquor traffic is God's worst enemy and the devil's

(Continued on Page Six).

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To Subscribers.

It was announced some time since in these columns that the date opposite each subscriber's name on the right-hand upper corner of the front page would be discontinued. This has been done. It was too expensive to keep this up and send out receipts also. It is requested that every one who makes a remittance to the paper will wait ten days before making complaints; and, if, at the expiration of that time, he has not received a receipt he is requested to notify us by postal card.

Receipts are an end to all differences in accounts. Differences will occasionally arise in any business. This is what receipts are for. **Preserve them.**

Moake Creek Church, Rev. W. R. Johnson, pastor, has just closed a fine meeting, Rev. G. W. Riley of Jackson, doing the preaching. There were 27 accessions, and the church greatly revived. The congregations were large and interest good to the last service. The church extended the visiting teacher a hearty invitation to be with them next year. Brother Johnson is a good man, a fine pastor, and has one of the best churches in the State. Pastor Riley will be with him first Sunday in August at Montgomery.

The proverbial summer is here. We could not do without it. Newspapers can scarcely get through it alive. Their expenses are just as heavy in summer as in winter. If our subscribers will remit to

us what they owe us, or a liberal part of it, we can go through all right. The amount you are due us is small and you could easily send it to us, if you were to take a notion to do so; and, if we could get all that is due us, we could go through the summer all right. But, if every one who owes us were to decide not to send what he owes because it is small, we should have to close out our business. Please let this little matter have your attention at once.

The last legislature of Louisiana passed a law prohibiting anyone drinking on all railroad passenger trains in Louisiana. The law is sweeping in character, making it unlawful for any person to drink intoxicating liquors of any kind on any railway passenger train or coach, or closet, or vestibule, or platform, except in case of actual sickness. This very proper law became effective on last Monday, the 20th inst. Violators are punishable by fine or imprisonment, or both.

The season of protracted meetings in the country churches is now at hand. We are anxious to have an account of all of them in our columns. But to do this, these accounts must necessarily be very brief. Just give the briefest outline, giving only the salient points. We would not think it in good taste to tell how the visiting brother got there, whether he walked, went in a buggy or palace car, how he looked, what he loved to eat, or what the church paid him. Only state what God through him accomplished in your midst. If you will follow these requests there will be room in the paper for reports of all meetings. Let us add new chapters every year to the acts of the apostles. Let us preserve our history in printed form.

The article in another column, written by Rev. H. W. Rockett, on "The Meaning of Christ's baptism," is well thought out, and well wrought out, and seems to be sound in the main. But in the closing sentence of paragraph numbered 6, does he not miss the mark? The paragraph reads: "There was an apartness in his character from the rest of mankind. Moreover, baptism is not a mark of solidarity of the race, because it was not for all men, but for believers only, and Christ did not belong to that class." In the last clause, the statement, in effect, is made that Christ did not belong to the class of believers. Was he not a believer, or was he an unbeliever? He could not have been both, and he could not have been neither. There seems to be no neutral ground. Either he must have been a believer, or an unbeliever. Brother Rockett's teaching, if we do not misunderstand him is that Christ was not a believer. Then he must have been an unbeliever. This is a dark place in the journey. Turn on the light, Brother Rockett. This is not a meaningless criticism, but a search for truth.

Regeneration.

By Elder Odo.

In discussing any subject we must first learn what it is. If we discuss party politics and call it religion we lose our labor and instruct nobody. Every subject has its bounds, hence we must learn what it is not, as well as what it is. Therefore we

will begin by getting at the meaning of the word regenerate. Webster defines thus: To generate or produce anew, to form into a new and better state; to re-produce. He defines Generate to mean: To procreate, to beget, to propagate, to produce a being similar to the parent; To produce, to cause to be. The leading idea in all the definitions seems to be, to bring into existence. Hence, to regenerate is to bring into existence again, to create again something which has existed before. Then to know what the regeneration of man is, we must know what man was in his first state. Man was created with a four-fold nature, physical, intellectual, moral and spiritual. And he needs them all. Without any one of them he is incomplete. He must be physical to propagate his kind and to exercise his authority over physical forces. He must be intellectual to know his powers and limitations and to direct his physical power intelligently so as to adapt means to ends. He must have a moral nature in order to realize that others have rights as well as himself and to restrain his physical and intellectual power from so acting as to produce continual suffering and ultimate destruction to his own species as well as others. He needs a spiritual nature in order to commune with God, who is a Spirit. Physical nature can commune with physical nature, intellectual with intellectual, moral with moral and spiritual with spiritual; but there can be no communion between different natures. Each must find its like. The fact that man has all four of these natures, when complete, is demonstrated by the fact that there is no regular normal proportion between them in different persons. Physically there are giants today like Goliath and dwarfs like Tom Thumb. Napoleon Bonaparte had probably the most powerful intellect ever given to man, others are born idiots. We see men apparently incapable of comprehending the simplest, plainest moral principles and then a John the Baptist. We find a spiritual giant like Paul and by his side the mass of mankind who cannot see the first letter of spiritual things because they are spiritually dead. The physical giant may be an intellectual idiot, a moral dwarf and is by fallen nature a spiritual corpse. Bonaparte's physical nature was scarcely up to the average. His moral nature was quite defective and his spirit nature dead, but his intellectual nature was gigantic. If sin had never entered this world things could not have been as they are. God said to Adam: "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17). Yet Adam lived physically, intellectually and morally more than nine hundred years after that. But did he live spiritually? No. From that day he was dead. God did not lie. Adam ate and died spiritually. Man can transmit to his posterity the life which he himself has by nature. Hence the whole of Adam's posterity are born spiritually dead. But physically, intellectually and morally there is life in the race yet. Every one has it. Egypt, Greece, Rome and all civilized or savage nations bear indisputable witness to the intellectual life of man and thousands of instances in all lands testify that as a race, there is yet moral life in man. Man's universal proneness to worship any, and almost everything, but God indicates that the corpse of his spiritual nature is there yet, but proves that it

is only a corpse. (See John 11:25 and Eph. 2:1). Even God can not make alive that which is already alive. Don't make the mistake of supposing that I would teach that man's physical, intellectual and moral natures are what they were at creation, and would have been now had he not sinned. Far from it. Every pain, every weakness, every blemish and all sickness testify too plainly to his physical degradation while his mistakes, his misunderstandings, his ignorance and his palpable foolishness prove his intellectual deterioration by sin. The amazing prevalence of extortion and other forms of stealing and other forms of vice and immorality in this boasting twentieth century prove the moral ruin of the race. But there is moral life in the race yet. They know the right if they will not do it. But spiritually they know nothing. They care nothing. They don't desire to know anything. The spiritual world is to them as though it did not exist. Then what is man's greatest need, his supreme necessity. Life, life, spiritual life. The dead can make no effort to get it. It must be given, and that giving of life is regeneration. Who can give it. God alone. Jesus said, "I am the resurrection and the life." (John 11:25). John says (1:4) "In him was life." But God's law says, "The soul that sinneth it shall die." All men have sinned. How then, can God give life. Will He set aside His own law and bring himself into contempt. To do so would be to cease to be God.

Here man's wisdom utterly fails. Here the keenest and broadest intellect of man meets an impassable barrier as completely as the idiot does, and even the angels of God are baffled. But infinite love prompting and infinite wisdom devising and infinite power working accomplish that which infinity alone could do.

The only begotten Son of God takes upon himself human nature and stands before God's broken law as the representative of the substitute for those the father gave him. For them he keeps the law. For them he suffers the penalty due to them for sin. Thus he atones for their sins and redeems them from the dominion and curse of the broken law. He magnified the law and made it horrible by obeying its requirements and suffering its penalty for his people and the law is satisfied and says, "Let the prisoners go free." I have found a ransom, (Job 33:24). Justice and mercy have come together and the Holy Spirit comes now and finds no angry broken law barring His way to give life to the dead soul, for "The blood of Jesus Christ His Son cleanseth us from all sin." (John 1:7). In God's own hour life is given and regeneration has taken place. Is man an active agent in his own regeneration? No. A thousand times no. His dead condition, and the nature of the work of each make it impossible. If it depended upon his agency or willingness at all, it would necessarily and always be a failure, and Christ would have died in vain, died for naught and infinite love, wisdom and power been defeated, dishonored and brought to shame. Regeneration is one work which the Holy Spirit does directly in the subject. In most of His work He uses instrumentality, but in this He acts immediately. By an act of almighty power and sovereignty life is given. A sufficient reason for this lies in the fact that life must be there before any response of any sort can be given to the touch of any instrument, and the subject

is destitute of life. Hence instruments are not suited to convey life to the dead, but well suited to convey food to the growing, knowledge to the ignorant and courage to the discouraged, and feeding, teaching, training, supporting, encouraging and comforting is the Spirit's work after life is implanted. No person ever knew the moment of their regeneration. They may and many do know precisely when they first recognized action, but life must be there before action can take place. Our Saviour taught Nicodemus that fact (John 3:8). The intellectual and moral natures may be roused and the person may realize to some extent their obligations to other human beings and their failure to meet them and remorse may follow, but Spiritual life must be there before one can recognize his spiritual obligations to God. And till they do recognize, to some extent, those obligations, there can be no repentance toward our Lord Jesus Christ. There are three passages in the Bible which will doubtless be considered, by many, as conclusive in opposition to the opinion I hold that the Holy Spirit acts directly, without instruments in regeneration. One of these is Isa. 55:11; another is Rom. 1:16 and the other is 1st Peter 1:23. In Isa. 55:11 God says, "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. God's word teaches that God sends his word out for many various purposes and it is nowhere said that one of those purposes is to regenerate men. Take our Saviour's words, "That thou doest do quickly." (John 13:27). Was those words sent forth to regenerate Judas or any other person? And yet they are the words of God and doubtless accomplished what they were spoken for.

All knowledge that we have of our duty as parents, as children, as neighbors as citizens or as God's creatures or as Christians have to be learned directly or indirectly from God's word, and there is no hint in that passage that there was, or ever would be such a thing as regeneration. Romans 1:16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek." It is the power of God unto salvation to those who believe and not to others. It is not asserted in any form in this place that the gospel forces or in any way causes any person to believe. Nor is there anything said here about what the gospel saves us from. It is unquestionably saves those who believe from wandering away into various heresies and evil practices, and everyone who really believes is already saved from eternal damnation. It seems to me that to say that this passage proves that the gospel is the instrument used to regenerate persons is to say that it is the power of God unto salvation to those who do not believe, instead of those who do. The third and last passage I shall consider in this connection is 1st Peter 1:23. "Being born again not of corruptible seed, but of in-corruptible, by the word of God which liveth and abideth forever." The preceding verse which is part of the same sentence reads, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one

another with a pure heart fervently." Then follows the text completing the sentence. The phrase, by the word of God, belongs to "Being born again." It is equivalent to saying "Being born again by the word of God." That concerning the seed being parenthetical in its nature, and that about the word living and abiding forever being an addition descriptive of the word. Now that which is born must have existence before it is born. To be born is to be brought forth, to be made manifest, to be made visible. But that which has no existence cannot be made visible, manifest. Cannot be brought forth or born. Paul, speaking of the change we call regeneration calls it a new creation. That is bringing into existence that which just before had no existence. The teaching of the passage seems to be that the word of God brought forth, made manifest that which the incorruptible seed had already brought into existence, or as Paul states it created. Thus the passage seems to confirm rather than confute the idea I have advanced. The process of the actual salvation of a sinner seems to me to be about as follows: "Known unto God are all his works from the beginning of the world." (Acts 15:18). He knows when, how and by whom, every thing will be done. Usually if not always he provides that each one who will ever be saved hears, reads, or in some way learns the gospel intellectually, thus storing in the intellect knowledge which the new creature may use when it is created. Then when God's chosen time arrives the divine eternal life which is the incorruptible seed is implanted by the Holy Spirit. The nature of that life is to grow, to develop, and to do so it must receive and assimilate food suitable for it. It seizes the food stored away in the intellect and feeds and grows on it and searches for more, even before the person, so changed, realizes that a change has occurred. Thus feeding on the word of God which is living food, the new life grows, develops, is made manifest, is born, by the word. Does the growth stop there? No. Though often it seems to stop, yet it does not. But Oh how shamefully slow we do grow sometimes and often slowest when we think we are growing fastest, and fastest when we think we are growing slowest. The growing goes on while we are on earth, and where we here say that Christians die they only reach the limit of growth here, and are transplanted in the Paradise of God to go on growing forever. I will close this article now, reserving for a future article the remainder of what I wish to say on this subject.

Rev. M. B. Wharton, pastor of the Baptist Church at Eufaula, Ala., died in Atlanta, Ga., on the night of the 20th, in his 69th year.

Classified Advertisements.

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Evangelism Again.

At a recent meeting of the Convention Board, held at Meridian, the Board was informed that a liberal brother in the State had made a proposition to our State Secretary to guarantee the larger part of the salary of one state evangelist, if the Board would appoint him and undertake the direction of his work.

After due consideration, it was unanimously decided to accept the proposition and to authorize our Secretary and the Executive Committee of the Board to employ one State Evangelist, as soon as practicable, with the following regulations:

Definite Salary.

It was agreed that the evangelist should be employed at a definite salary, which shall in no way be affected by the collections on the field.

Evangelistic Fund.

It was further agreed that the Board create an Evangelistic Fund, into which all the money received upon the field for meetings shall go and out of which the evangelist's salary shall be paid monthly by the Secretary, upon receipt of his monthly report.

Not State Mission Collections.

With this provision, it will be easily seen that the collection for meetings shall in no way be considered collections for State Missions, and no church served by the evangelist will be released from its obligation to take a State Mission collection, because it has paid to the Evangelistic Fund for services rendered.

The evangelist will be instructed to take a collection for this Evangelistic Fund upon every field where he holds a meeting and to immediately forward all the receipts to the State Secretary.

No Arrangement for a Singer.

This arrangement does not contemplate the employment of a singer, and the Board understands that any arrangement which the evangelist may hereafter desire to make about a singer, to accompany him, will be an entirely new proposition and must be submitted to the Board in the regular way. **Details With Secretary and Executive Committee.**

All questions with reference to the choice of the evangelist, the details of the contract with him, the direction of his work and other questions that may arise shall be left in the hands of the Secretary and the Executive Committee.

A. V. Rowe.

Forty-first Avenue Church, Meridian.

It was my great pleasure to be with Brother W. N. Swain and his noble band for a week's meeting, beginning July 10th. This is one of the best churches in the city.

Results—Three (3) united with the church. Brother James W. Jelks added much to the meeting with his charming voice.

This is Brother Swain's third year as pastor, during this time much has been done, and over 150 have united with the church. Brother Swain is to leave here in September. Any church or churches needing pastor, will do well to correspond with him. He is one of our best preachers. May the Lord bless pastor and people.

W. E. Farr.

Bogue Chitto, Miss., July 18, 1908.

News in the Circle.
Martin Ball.

Rev. E. L. Rogers, who has been preaching at Glendale, Ky., while pursuing his studies in the Seminary, has accepted a call to Venus, Texas. He is on the field now.

It was refreshing to this scribe to meet Prof. J. T. Henderson at the State Convention. Several years work with him in Tennessee taught us that he is pure gold, and therefore worthy of the confidence of all the people.

The Introductory Sermon by Brother W. A. Borum was clear, unique, helpful, pungent and soul-satisfying. His manner of treating the subject—The Second Coming of Christ—in connection with all the Bible doctrines, was entirely new.

Our Editor, who is in no way responsible for this squib, may close his eyes and shut his ears. Did not he make us a splendid presiding officer? His rulings were sound according to law, and therefore impartial. Most of us never dreamed that we had such excellent gifts among our preaching force.

Dr. F. E. Maddox, pastor of the First Presbyterian Church, Texarkana, Ark., was charged with heresy, and tried before his Presbytery and found guilty. He was suspended till his views change. He taught that the Bible was only partially inspired and contained errors.

Dr. J. H. Anderson, who recently took charge of the Second Church, Jackson, Tenn., has been engaged to teach the Bible in Union University. Dr. H. W. Virgin will teach Sunday School Pedagogy, and Dr. H. C. Irby, Church History.

Rev. Charles W. Mountain, who has acted as assistant pastor and musical director of the First Church, Beaumont, Texas, has resigned, and accepts a similar place with the First Church, Minneapolis, Minn.

Rev. E. P. West is assisting Pastor Hillsman at Kaufman, Texas. There have been 75 additions. 56 of these are men—prominent citizens and business men from Kaufman.

Evangelist Geo. C. Cates and his helpers are in a meeting at Okolona. At this writing there have been 275 professions, the papers state. Will the pastor let us know how many join the church, following the Lord in baptism?

The Baptist Standard is getting out a book from the pen of Dr. J. B. Gambrell. The title of the book will be "Ten Years in Texas, by J. B. Gambrell." The book will be illustrated and full of interest to everyone.

Rev. G. O. Key, Whitewright, leaves and accepts the work at Bowie, Texas. He will begin work Aug. 1st.

Pastor J. C. Cook of Columbia, Ky., has been called to the Calvary Church, Denison, Texas. He will enter the work Aug. 1st.

Rev. T. H. Feagan of Southeast Texas, was struck by lightning last Friday night,

and instantly killed. He had just completed a sermon urging sinners to repent. He leaves a wife and six children.

Rev. J. W. Bruner of Clinton, Ky., has been called and accepted the care of the Second Church, Paducah.

Pastor W. R. Haight leaves the Calvary Church, Portsmouth, Va., and accepts the work at Elizabeth City, N. C. Rev. F. H. Farrington of Irvington, Ky., has been called to Calvary Church, and it is thought he will accept.

The Union Avenue Church, Memphis, Tenn., has called Pastor D. M. Bosdell, of Aberdeen, Miss. He accepts, and will begin work next Sunday.

Rev. L. A. Brown has resigned the St. Elmo Church, Chattanooga, Tenn. He says he will rest one or two years, and will go into business after September. That sounds funny. Is there any time for a God-called preacher to rest while men are dying all around.

The Alabama State Convention meets at Roanoke next Tuesday, 21st. It is mighty hot in July—but the school men can attend, and the merchants will be there—See!

Mayor John G. Harris, who was for many years owner and editor of the Alabama Baptist, died last week. He was a man of great energy and decided purpose. He was a brave Confederate soldier, and after the war successfully practiced law at Livingston, Ala. He was State Superintendent of Education, and member of the Railroad Commission.

At Hackleburg, Miss., July 5th, a church was organized with ten members—a collection for State Missions was taken—amounting to \$4.35. \$275 subscribed for a building and sufficient work pledged to erect the building. At the night service there were three additions—one by letter, two by experience and baptism.

Rev. John R. Muir has been set apart to the Gospel ministry by the Little Zion Church, Mo., Brother T. D. Brown by the church at Canton, Miss., and Charles H. Eymann by the Bales Chapel Church, Kansas City, Mo.

Rev. H. F. Anlick has accepted the work with the Memorial Church, Temple, Texas, and is on the field now.

Rev. R. W. McGee goes from Mammoth Springs to Harrisburg, Ark. He is at work now on his new field.

Dr. L. T. Wilson, East Church, Louisville, Ky., has resigned and will accept the First Church, Newport News, Va. Dr. Wilson is a splendid preacher and a fine pastor.

Do You Want Help?

Young Brother Gaines Hightower aided Brother R. W. Brooks in a meeting near Merrill, Miss., which resulted in 30 additions to the church, 25 of them being for baptism. Brother Brooks wrote me that indications were that they would have had as many more additions, could the meeting have gone on until Sunday.

Young Brother Hightower preached his first sermon about one month ago. He is a graduate of the University of Mississippi, and has spent one year at the Seminary. He is modest and unassuming. God's gracious blessing on his first protracted meeting indicates his intelligence and spirituality.

I write to suggest to any of you brethren who have not secured help for your protracted meeting that you write to him. You will do well to get him. He is a success. Address him at Hattiesburg, Miss. If you need help, he is the brother to aid you.

Your brother in Christ,

I. P. Trotter.

Hattiesburg, Miss.

Alabama Letter.

Rev. Alex. Miller, after a pastorate of a year, leaves Oxford and accepts a pastorate in Savannah, Ga.

Rev. D. I. Purser, Jr., leaves Tuscaloosa to take up the work of Assistant Pastor in Natchez, Miss.

Rev. J. R. Curry leaves Atmore to become pastor at Grove Hill, same State.

Mr. E. H. McBee gives up a lucrative position in Mobile, and will give all his time to Gospel singing.

Rev. Spencer Tunnell, who has been at Florence about two years, has been called to North Edgefield, Nashville. He has not yet said what he will do about it. Brother Tunnell has done an excellent work at Florence. The Sunday School has had a remarkable growth.

The First Church of Huntsville, of which the writer is pastor, has just closed a good meeting, with Evangelist Wharton doing the preaching.

Prof. S. R. Butler, a deacon in the First Baptist Church of Huntsville, has decided to establish here a Training School of high grade. It is conceded by all who know him, that the Professor is one of the best school men in the South. That he will succeed in his efforts, there is no doubt.

Our State Convention meets next week with the Roanoke Church, T. J. Porter, pastor. Rev. Austin Couch, Woodlawn, preaches the sermon. We are now in the midst of an effort to raise \$100,000 in celebration of the 100th anniversary of the planting of the Baptist cause in our State. The first Baptist church in what is now Alabama was organized in the house of James Deaton, a few miles from Huntsville, Oct. 8, 1808. There were about one dozen members. Now we number nearly 200,000.

Several of our leading churches are now in the midst of either rebuilding or repairing meeting-houses: Deatur, New Deatur, South Side, Birmingham, Bessemer, Montgomery, First, St. Francis Street, Mobile, Woodlawn.

Our schools and colleges are keeping pace with our denominational growth; they are contributing largely to our growth along all lines. The Judson, for girls, is the best in the South; the Central, Tuscaloosa, is ideal; Howard is growing by

leaps and bounds. An important change has just been announced in the charter of the latter. The limit of the property value the college is allowed to acquire and hold is increased from \$500,000 to \$1,000,000. Several important changes have been made in the faculty. It now not only has representatives from several of the leading colleges, namely: Virginia, George Washington, Cornell, Chicago, Columbia, and Harvard, but the men from these different institutions are from the best.

The prospects for the doing of great things for the King were never brighter in Alabama than today. There are no divisions among us, we are a united host. With a few exceptions, our strongest churches are supplied with good pastors. The rank and file of our churches are reaching up as never before, for higher and better things. Dr. Crumpton, our Corresponding Secretary, is a giant leader without a superior, and but few equals. We have three State Evangelists, and one or two independent Evangelists, doing work in the State, and they are not able to answer all the calls for meetings. Our paper, The Alabama Baptist, with the irreplaceable Frank Willis Barnett as its owner and editor, always stands for the best things in our denominational life.

R. S. Gavin.

Huntsville, Ala.

A Happy Service and More.

A little out of the usual order was the service at Immanuel Baptist Church in Meridian on last Sunday. Three fine young men from out of their own membership, were licensed to preach the gospel of salvation. Such a distinction and honor to one church must be quite rare in the history of our people. These three young men are brethren Godly and Gordon and Guy Hurlbut, the former a long member of the church and the latter two converted and baptized into her membership, and sons of Brother and Sister Theodore Hurlbutt who are among the truest and best of the Lord's saints in Meridian, and most useful members. Brother Godly is a fine young man much of whose Christian life has been with the church which so cordially approves of his call to the ministry as well as of the other two. These young men have had the best of training in church work and religious service under that almost ideal pastor, Rev. Charles G. Elliott and will not fail to be heard from as efficient workers and soul-winners in the Kingdom of our Lord. Brother Godly had already preached more than once to the satisfaction and edification of the church, and the Hurlbut brothers each held forth the world or life on that occasion—Guy in the morning and Gordon at night, to the great pleasure and approval of the whole church.

The congregation at both services was large, filling up the spacious audience room with many in the galleries and all seemed well pleased. The kind words of approval that greeted the boys after the services, were not only warm and cordial, but well nigh enmass for numbers, it was simply delightful to see how those people love these young men and rejoice in that it is their dear little church that is giving them to the world as gospel preachers. Immanuel Church has in its brief history done a noble work in winning souls, and especially in

(Continued From Page Three).

best friend. It is antagonistic to all that is good, pure, spiritual and holy. It retards the spread of the gospel and defies all laws. It oppresses the negroes and causes our fair women to be assaulted. It causes men to become intemperate, manufactures drunkards, lowers the morals of its customers, destroys their bodies and damns their souls. Prohibition is God's way of dealing with sin, and any law licensing it is the enemy of God and man.

Since all this and more is true, the Christian should talk, write, speak, preach and vote against the licensing of saloons, and for total abstinence until we have total prohibition for the individual and absolute prohibition for the nation.

W. H. Patton.

How the Battle Goes.

It is now the 1st of July. Two months of our Convention Year have passed. Up to this time the Foreign Mission Board has received for these two months \$11,877.61. Let our people remember that the Convention laid out the work on the basis of \$500,000 for the year. According to this the contributions for these two months should stand \$83,333. We have had to borrow already very largely from the banks, and alas! we will have to pay interest on this until next May. It may be that all of our people do not realize what it means to postpone our gifts to our various mission purposes until the last day. If our business men would decide on how much they would give during the year, and then while making their plans for other objects would give each month regularly for Missions, it would help very much. We hope that at least the church treasurers and association treasurers will forward contributions promptly each month. Even this would help very much.

We are greatly needing some more missionaries. Especially is this true in Japan and China. We ought to have at once four or five strong, earnest men for Japan and as many more for China. There are other needs in other lands also, but these that we mention are imperatively for workers. Let us not wait until some great will not our people pray to God who are now in school shall graduate, but let us pray God that He will call some of our strongest men who have already succeeded in the pastorate here at home to go out to these lands of darkness.

Our great lack of workers and the slowness with which funds are coming in since the Convention causes us to appeal to our brethren and ask that they join with us in earnest prayer to God that these needs may be supplied.

Our missionaries at the front are reporting glorious progress, but many of them are weak and weary, and need re-enforcements. The very prosperity of the work calls for more funds with which to build chapels, schools, hospitals, establish printing plants, for disseminating God's Truth, and for other appliances for the work. Let us who are at home awake to the importance of pressing forward the cause of the Master, right now. We call upon our people and ask that they pray and give as never before for the advancement of the Master's Kingdom.

Yours in the work,

R. J. Willingham.

Thursday, July 23, 1908.

building and training for Christian usefulness, but if they had done nothing more than raise up and send out these three excellent young men to preach the gospel, none could ever measure the glory and fruit of their work. So far as we know no one church in Mississippi has sent out more than one Ambassador for Christ, but God has honored little "Manuel" by calling three of her choice spirits into that high and holy sphere of usefulness. God be praised for His special mercies to His saints.

This special local service at "Manuel" was a very fitting sequel to the great and good Convention in which had just closed one of its most profitable and enjoyable sessions in our City. Our people will long remember this the first meeting of this great body of Baptists in our midst. In three of these annual meetings there was in each a genuine "shake-up." In 1868 it was about Mississippi College; in 1872 it was the Seminary that got the benefit, and in 1891 it was the College again, with the "removal" tag. But some of us think that there was real good religion in it all for both of those excellent institutions. That "shaking-up" has caused them to take deeper root and spread out their branches wider and bear much more and better fruit. Meridian Baptists join most heartily with all other Mississippi Baptists in a steadfast and hopeful look into the future and earnest prayers for the Divine blessing in an even yet more glorious enlargement of the Master's Kingdom. It was our delight to have our friend and brother of more than 40 years of loving and helpful cooperation in the Master's work, Deacon W. T. Ratliff, to our guest. No man has done more if indeed quite as much, especially a layman, and few preachers even, to help on the cause we all love so well, and few are so deserving of all of the honors that their brethren might bestow.

It was a distinct joy to that old veteran Brother W. J. Webb to meet the brethren in the Convention once more, and to have such a hearty and loving greeting. Such a handshaking and such tender expressions of loving remembrance had a world of high-class religion in it to the good cheer and comfort of the loved and honored old hero in Zion. Brethren Webb, George Whitfield, L. A. Duncan and myself are all that are left of the Convention that met in Jackson in 1855, as I now remember. May God permit us all to meet with the brethren next year at Winona and see larger things than ever done in our Master's work to His honor and glory.

Since these happy occurrences transpired, a very sad event has come to pass in our midst. Our beloved brother C. C. Williams, the Senior Deacon of more than 40 years standing, has passed to his eternal reward. Brother Williams was 82 years old and was of the laying of the foundation of all of Meridian's excellent growth and prosperity, both civic and religious, and has contributed as much, if indeed not more than any other man to bring about the present happy state of affairs—no nobler citizen and no more faithful and helpful church member. C. C. Williams and L. A. Duncan will live in the memory of the people of Meridian, and the East for what they have done, very much as W. T.

Ratliff and his sort will ever be held in honor by the people of Raymond and the West. Such good men never die in the memory of the just.

In love, your brother,
J. A. Hackett.

Several Things.

By T. A. J. Beasley.

Protracted Meetings.

The season is on for our protracted meetings, especially in the country churches. May it be a season of great blessing. May our Father give his servants good success. Let us remember that a meeting might be a failure because of a lack of preparation on the part of the preacher as well as the church. We can not work up a revival, but we may pray one down.

A Busy and Joyful Season.

The writer has recently had the very great pleasure and privilege of attending the Southern Baptist Convention, and also our State Convention. He preached the commencement sermons for the Tocopola and Houlika High Schools in May. The first Sunday in July he preached the ordination sermon at the ordination of Brother R. P. Kelly, Ellistown, Miss.; and the second Sunday, the ordination sermon at the ordination of Brother W. A. Hancock, Poplar Springs, Miss. Both these young men were converted under the feeble preaching of the writer. They are fine young men. Brother Hancock goes to Mississippi College next year, while Brother Kelly goes to Texas to teach and preach. We are also preaching to four churches. These churches will give \$1,000 to missions this year. To utilize spare time, the writer is making a corn crop. God be praised for his goodness upon this poor servant. We earnestly covet the prayers of all who read this.

A Preachers' Movement.

We have been studying the situation in our association (Chickasaw), and have decided its greatest need is a Preachers' Movement, instead of a Lamen's Movement. Our association has 36 churches and 29 preachers within its bounds. Last year there were 248 baptisms, and the association gave \$983.43 for missions. Four churches gave \$846.36 of this amount, leaving 32 churches that gave \$137.04, or 5 cents per member. Now, any one can see that we have exactly 36 churches and 29 preachers that are not doing their duty.

Called and Has No Work.

One of the strange things to this writer is that God will call a man to preach, and yet, can not find a place for him to preach. But if God has really called all the men that are in the ministry today, this is the case. For, according to statistics, there are hundreds of Baptist preachers within the bounds of the Southern Baptist Convention that have no work. We except, of course, providential circumstances, and grant that a man may be temporarily out of work. But leaving all this out of the question, we still have a great army of men that are without work. We grant also that churches may be to blame in that they become a little too choicive sometimes. But there is something radically wrong somewhere. There is plenty of work to be

done. May we not suggest that it is possible for a preacher to want to dictate to God as to his work. May we not fall into the habit of wanting a "broader field?" Our Conviction is that whenever a preacher gets broad enough, God will give him a broader field. How would a one-horse, gasoline engine look pulling a train of fifty loaded cars? The salary of a preacher is not the first consideration. Of course, a faithful preacher should be paid, for the Bible teaches it. But he who makes his salary the first consideration in a call, will sooner or later, be the last man to receive a call. And it should be so.

In the Objective Case.

It seems to be the special delight of some brethren to object to everything that is presented in the public gatherings where they are in attendance. One may grow into this habit, and do it almost unconsciously. It would be well for us to remember that there are one or two men in the world that might have good ideas, besides ourselves. It is possible that the business of the world could be run without us. He who sees little good in the ideas of his fellow men is likely to have little good within himself. The only way we have been able to figure out the make up of some people is that they were born in the objective case. Eeru, Miss.

At Oakvale we had a great meeting. It only lasted five days. We received twenty-five members. Fifteen for baptism, and ten by letter. The pastor did the preaching, and God gave all the blessing. Let everybody praise his great name.
Fraternally,
G. H. Suttle, Pastor.

The Meaning of Christ's Baptism.

"Suffer it to be so now, for thus it becometh us to fulfill all righteousness." In a general way this passage has incited more interest in my mind than almost any other verse in the Bible. It is inconceivable that an act so prominent in the life of Christ as his baptism should not represent some important teaching. What connection then has it in his life, or what truth is symbolized by it? Why was Christ baptized? This is a natural question to ask. It comes unbidden from the man who seeks to know the meaning of Christ's inimitable life. Let us seek to find an answer to the question that will commend itself to our judgment.

The baptism of John was a baptism of repentance and those whom he baptized confessed sins. Christ was sinless. How, then, could he submit to the rite? Or did his baptism have a different signification from that of the others? Was he baptized for a purpose different from that for which John and Peter were baptized? Those who hold to this belief rest it on the following reasons: Christ was baptized. 1. "To honor the ministry of John." This is an unreasonable assumption. It would seem rather to dishonor John's ministry for one to submit to it not possessing the proper qualifications. Infant baptism, it seems to me, would honor the commission of Christ as much as the baptism of a sinless person would honor the baptism of John.

2. "To symbolize the moral purity of our Lord." If baptism were a symbol of moral purity, of which there is no inti-

Thursday, July 23, 1908.

mation in the Bible, it would not for that reason be necessary for Christ to submit to it.

3. "As an act of humility." To be baptized only to show his humility would be a trivial act in the life of Christ. There must be a deeper meaning in his baptism than that.

4. "To set an example for his people." While Christ's whole life was an example, there was more than example in any single act of his. If we have only example in Christ, we are of all men "most pitiable." If his object in baptism was to set an example for his people, is it not strange that he came so late to be baptized—"when all the people were baptized." (Luke 3:21)? He would seem rather to have followed example, if example was connected with his baptism; and if his baptism was, in a measure, private (Edersheim), he seemed not to have chosen the best time to produce the greatest effect. But the Scriptures do not teach that his baptism was for example.

5. "To manifest himself to John as the Christ." But John seems to have recognized him before his baptism, for he said, "I have need to be baptized of thee, and comest thou to me?" "Tis true John said on another occasion: "That he should be made manifest to Israel for this cause, came I baptizing in water." But does that necessarily mean that Christ should be baptized? I think not.

6. "To maintain the solidarity of the race," that is, to show his oneness in nature, with mankind. But the truth is, he was not one with the race in the sense that John or James was. Christ differed, essentially, in his nature from other men. There was an apartness in his character from the rest of mankind. Moreover, baptism is not a mark of solidarity of the race, because it was not for all men, but for believers only, and Christ did not belong to that class.

7. "To be inducted into his priestly office." There are several objections to this reason: (1) John was not inducting priests into office by his baptism. If that were true, he must have flooded the country with priests, and there must have been a good many priestesses among them. (2) Christ did not belong to the priestly family of Levi, but to Judah, of which family nothing was said "concerning priests." (3) Christ was made a priest "not after the law of a fleshly commandment, out after the power of an endless life."

(4) Christ was always a priest, "for it is testified of him thou art a priest forever after the order of Melchizedek." Not one of all these reasons seems to me to adequately account for Christ's baptism. Why, then, was he baptized, or what import was there in his baptism? I think we may find the key to the solution in words of John to "two of his disciples," namely: Behold the Lamb of God that taketh away (beareth) the sin of the world." Christ was the sin-bearer. In baptism, two things are symbolized, a confession, and a promise: a confession of sins, (Matt. 3:6), and a promise of a better life, (Rom. 6:4). Every baptized person stands committed to this. Christ was perfect in moral character, and for this reason could neither confess sins, nor promise a better life. Personally, he was not a proper subject for baptism. John recognized this, and it perplexed him when Christ sought baptism at his hands. But Christ came into the world to assume the place of sinners, and to be treated as

a sinner for their sakes. When it is said that he is a sin-bearer, it is not his own sin that he bears, for he has none, but the sins of those for whom he stands. Isaiah will help us to understand this when he says: "All we like sheep have gone astray... and the Lord hath laid on him the iniquity of us all." (Isa. 53:6). Now the prophet does not say the Lord "hath laid" our "chastisement" on him—he has said that in the preceding verse—but our iniquity is laid on him, and iniquity means wrongdoing. Paul makes this doctrine of substitution, if possible, yet stronger and clearer when he says: "Him, (Christ), who knew no sin, he, (God), made to be sin on our behalf, that we might become the righteousness of God in him. (2 Cor. 5:21). Here, Christ is treated as a sinner, that the sinner may be treated as righteous—the sinner that believes in him." The death of Christ is inexplicable on any other ground of reasoning than that he came in touch with sin, for apart from sin there came no death.

Whatever Christ did—in life or death—he did for his people. When he told the disciples that Lazarus was dead, he said: "and I am glad for your sakes that I was not there, to the intent ye may believe." And their faith in him was confirmed, when they saw him raise Lazarus from the dead. Of the voice in the moment of transfiguration he said: "This voice hath not come for my sake, but for your sakes." So too, in regard to his death he said: "I lay down my life for the sheep." There is a subtle relation between his death and his baptism in more ways than one. As it was impossible for Christ to die of necessity from his own moral limitations, so was it also impossible, in his moral purity to meet for himself the requirements of baptism. But if Christ could assume the sins of others and die for them; why could not he confess their sins? This I believe to be the meaning of his baptism: that he confessed the sins of others, those for whom he stood, and pledged for them, and pledged them to a better life. Thus was he baptized on the same ground that others were baptized on, and preserved the unity and teaching of baptism.

Inferences.

1. If Christ made this pledge of a sinless life—for his people, it shall be realized in them.
2. This realization does not depend upon the virtue of the believer, but upon the truth of Christ who made the pledge.

H. W. Rockett.

Death of Mrs. K. M. Hurt.

Mrs. Kittie M. Hurt, well-known as a long resident of Winona and distinguished for her kind spirit, sweet temper, religious zeal and benevolent character, died at the home of her son, Rev. Henry P. Hurt, in Memphis, Tenn., on June 28, 1908. Her remains were brought to Winona and interred in the family burial ground at Oakwood cemetery, on Sunday, the day, no doubt, that she would have chosen for this sad and solemn ceremony. Services were conducted by the Rev. Martin Ball, from the Baptist Church, of which she has been a devout consistent and ever faithful member.

Mrs. Hurt was the widow of the late Dr. W. A. Hurt, who was for years the editor of the Winona Times, The Baptist Layman, and long engaged in the newspaper business in this community and was noted as a man of high character and substantial achievements.

Mrs. Hurt leaves a son, Rev. Henry P. Hurt, of Memphis, Tenn., and two daughters, Miss Bomar Hurt and Mrs. E. D. Powell. Mrs. Hurt was a noble Christian woman, whose ever consistent faith has now, no doubt, realized its full and fondest hopes.—Winona Times.

Query.

Brother Bailey: What do you think—I baptized last night one little girl 5 years of age. She has a beautiful experience, has persisted in joining a long time. I could not say "No." She was baptized along with a brother who is 69 years of age. The little girl is mine. The old brother is a planter.

Yours in the cause,
W. R. Cooper.
All right, if she believes in Christ as her Saviour.—Editor.

Lesson Committee.

The International Sunday School Convention at Louisville, Ky., June 18-23, chose fifteen representative men of the United States and Canada, to select the Sunday School Lessons for 26,000,000 members of the Sunday Schools throughout the world for the six years beginning 1912.

These fifteen men, known in the Sunday School World as the International Lesson Committee, are as follows:

- Rev. A. F. Schaffler, D.D., Presbyterian, New York, Chairman.
Prof. Ira M. Price, Ph.D., Baptist, The University of Chicago, Chicago, Ill., Secretary.
President W. Douglas Mackenzie, Congregationalist, President Hartford Theological Seminary, Hartford, Conn.
Prof. J. R. Sampey, D.D., Baptist, Professor, Southern Baptist Theological Seminary, Louisville, Ky.
Prof. Dr. Charles R. Hemphill, Southern Presbyterian, Professor, Presbyterian Theological Seminary, Louisville, Ky.
Hon. John R. Pepper, M. E. Church, So., Memphis, Tenn.
Pres. E. I. Rexford, D.D., Episcopal, Principal Diocesan College, Montreal, Quebec.
Rev. Wm. Patrick, D.D., Presbyterian, Principal Presbyterian College, Winnipeg, Manitoba.
Continued in service from the past six years.

The Tone of Bells.

The bell for church and school should be one of great durability and pleasant, carrying tone. A material known as Steel Alloy imparts these qualities to bells in the greatest degree. It is used only by the C. S. Bell Co., of Hillsboro, Ohio. This company will mail its handsome catalogue and special prices on request to anyone interested in the purchase of a bell for a church or school.

Pastor P. A. Haman will begin a meeting with his church, Pocahontas, next Sunday, G. W. Riley of Jackson, doing the preaching. They ask the prayers of the brethren upon their labors.

Woman's Work.

Mrs. Julia T. Johnson, Editor. P. O. Clinton, Miss. (Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee. Mrs. J. A. Hackett, Meridian, President of Central Committee. Mrs. V. R. Woods, Meridian, Miss., Secretary of Central Committee. Mrs. V. S. Smith, Meridian, Miss., President of Sunbeam Work. Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting. President, Mrs. W. A. McComb. Vice-President, Mrs. J. D. Granberry. Recording Secretary, Mrs. W. F. Yarborough, Jackson.,

Southern Baptist Convention at Hot Springs, Ark., as Described by Mrs. Whitfield.

In attending the 53rd Session of the Southern Baptist Convention at Hot Springs, Ark., we were deeply impressed with the magnitude of our Baptist brotherhood.

There were in attendance about 7,000 delegates and visitors, from our Southland, and many from our foreign fields. We were proud of our State, (Mississippi) as our collections were ahead over \$5,600, of any State in increase, and our delegates were 190, not counting the sisters.

The meeting was held in the dining room of the Eastman Hotel, which had a seating capacity of 3,000, chairs being used. Near 1,000 electric bulbs lighted up the auditorium.

The ladies held their sessions in the ballroom of the hotel, beautifully carpeted, and wicker arm chairs and rocking chairs, made us doubly comfortable. Our State was entitled to eight delegates, and next year we will have 20, as was decided by the Convention. We who attend, are so lifted up and encouraged that our enthusiasm is contagious, when we return home, and inspire others to take courage and do more.

Our motto for this year: "Anywhere, so it be forward," a saying of David Livingston, also, "Higher things."

Mrs. Brindel and her little baby 18 months old, were from the Indian Territory—she says pictures, needle, quilt scraps, would be so acceptable. Her address is Mrs. B. Brindel, Pawnee, Okla.

Miss Clifford, who works with the Osage Indians, is a lovely vocalist, and sang before an au-

dience of 3,000, and you could hear every word distinctly.

Our mission contributions in 1900 were \$72,441, and in 1905, were \$242,138. The Convention met in Hot Springs 8 years ago. We are aiming for "Higher things."

We met Miss Buhlmaier, our emigrant missionary. She visits all ships containing the emigrants, and has Bibles in many languages to give to the people who land on American soil. Her mission is, to cheer the homesick foreigner, and lead them to Christ.

Miss Spaulding of Florida, reported on Young Woman's Work 253 Y. W. Auxiliaries were organized the past year.

Miss Crane, Corresponding Secretary, spoke, and the gist of her talk was embraced in four words: Purpose, Preparation, Patience and Prayer, and emphasized the great importance of each requisite to success.

Two Mexican missionaries, spoke, and Brother Daniels, interpreted, it was certainly interesting.

Mrs. Landrum of Georgia, read report on apportionment. Our State is asked for Home Missions, \$3,500; Foreign Missions, \$3,830.

Mrs. Woods, our State Corresponding Secretary, reported on Sunbeam work, which was a mighty factor in educating our young people, and increasing our contributions.

Mrs. O'Brian of Texas, offered a banner to the society contributing the largest amount to Foreign fields. Mrs. B. D. Gray whom we claim as a Mississippian, but who resides in Atlanta now, offered one to Home Missions.

A new feature of our work caused a lively and spirited discussion, was a boys' auxiliary. The boys soon outgrew the Sunbeams, do not want to be in babies' societies, so it was suggested to organize boys in the chapter called Royal Ambassadors, (I think I have reported it correctly). It was voted on, and carried 43 to 20.

Mrs. Brindel of Indian Missions, introduced two Indians, one was a chief in full Indian costumes, feathers and furbelows, pipe of peace in hand. He, speaking in his native tongue, and interpreted by Brother Brindel, said, "I am glad to see you, first experience before public, first time to church Convention, hope to come again. Am ashamed, and if I ever meet again, may tell you something good. Pawnee, not far advanced, pray for me." He is not a Christian. Then and there we were led in prayer by Brother Brindel for his conversion, every head bowed in earnest prayer, for the Indian Chief, who stood in our midst, asking for our prayers, for his conversion. It was a

touching scene. A lady from Oklahoma sang, "Who Will Go," clearly and distinctly.

Sunday morning Brother George Truett from Dallas, Texas, preached to a crowded audience. His text was, Phil. 3:10. "That I may know Him." There was a soul's fervor in that sermon, that appealed to every heart. I cannot dwell on it, I have so much to say.

Sunday evening Brother Frost of our Sunday School Board, spoke to the ladies. He it was who gave to our Woman's Training School in Louisville, \$20,500, to educate and train our women for the mission work. In about 15 minutes we women raised \$5,620 as a part of the endowment for the Training School. Your representative pledged \$5 from our ladies at home for so grand a cause; it seemed a small amount, when several gave \$1,000 apiece and several \$500, on down to \$1.

Brother Love of Home Board, spoke on Home Board recommendations, Indians, Cuba and Mountain work, and spoke of the beautiful 20 years old ladies, as our Woman's Union is just 20 years old, and her gifts amount to over \$100,000 for the 20 years.

Brother R. J. Willingham gave us a whole-soul talk, on his "Seven Months of Visitation to Our Foreign Mission Fields," China, Japan, Europe, etc. He showed us a coin, or coins of the Widows, 2 mites, and another, 30 pieces of silver, he brought from Jerusalem.

Six of the charter members were invited on the platform, and each spoke a few words; the following, viz.: Mrs. Martin Ball of Mississippi, Miss M. E. Broadus of Kentucky, Mrs. Burnham of Missouri, Mrs. Brown of Texas, Mrs. George Eager of Virginia, and Miss F. E. S. Heck, our honored President of W. U.

Mr. Finch, a teacher of the deaf and dumb, spoke oh, so feelingly of his work. Miss Thompson, missionary to China, addressed us. Miss Hartwell, a missionary to China also. She was born in China, but speaks English fluently. Mr. Longworth of Indian Territory, talked. Brother A. C. Watkins of Mexico, brought cheering words to us. J. C. Owen from Canton, also a Georgia lady supports him. Brother Tipton of China, gave us a fine talk, but oh the plea, comes from one and all for more men and women in the fields, white unto the harvest.

Dr. T. J. White, a medical missionary, addressed us, and begged for a hospital. Brother Frank Rawlinson of China, greeted us, and last, but not least, our venerable missionary, Dr. Hartwell, who has been on the fields of China for 50 years. He said 50 years ago he left New York for

Hong Kong, and it took 128 days and the ship carried 2,500 tons and 2 passengers; when he returned recently he made the trip in 25 days, and there were 100 passengers, and the ship carried 27,000 tons. Time forbids my dwelling on the message from that grand old soldier of the cross.

Indian says, "White man get religion, lose it; Indian get religion, keep it."

Mrs. Gambrell and 2 Indians sang "Rock of Ages," in Spanish.

Saturday, from 3 to 6 o'clock a beautiful reception was given us, about 1,000 ladies, by the Hot Springs Baptist ladies, at the Arlington hotel, where we were formally introduced to our state officers and missionaries, and met old friends, and made new ones.

Thus closed one of the best of our Conventions. Nettie S. Whitfield. Read at Society of Southeast Baptist Church, Columbus, Miss.

How's This. We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O.

THE GUARANTEED EXTERMINATOR. Stearns' Electric RAT and ROACH PASTE. Kills all vermin.

Is Your Baby Teething? Teethina (Teething Powders). Treats all diseases of the eye, ear, nose and throat.

The Home Life Insurance Company The Home Life Insurance Co., of New York wants a representative in every town and community in Mississippi. Teachers can double their income by working in their spare time. Country Merchants can write insurance for many of their customers. Write to us and let us tell you what favorable terms we can offer to agents. We refer, by permission, to the Editor of the Record. Nobel & Whitten, General Agents. 203-4 Millsap Building, Jackson, Miss.

Sulphur, La.

The writer has just returned from Sulphur, La., where the Lord gave us a great meeting. Brother T. D. Bush, an old Mississippian, is pastor. His friends in Mississippi will be glad to know that he is doing a fine work in Louisiana.

He lives at Vinton, where he is also pastor, giving half time to each of these places. Within the past year he has baptized some 75 persons, in addition to building, at Sulphur, one of the neatest houses of worship in the State. There is not a cent of indebtedness. His field is in South Louisiana, where Romanism and sin abound, but he is bringing things to pass.

It was a great joy to the writer to be again associated with Brother Bush in the Master's work. Twenty-two years ago he was my pastor in Southeast Mississippi. At that time I was a boy in the middle teens, but had the impression to preach which came in childhood. Brother Bush, being a good pastor, soon found me out, and encouraged me to prepare myself for this great work.

The meeting at Sulphur had many hindrances, but the helps were twenty additions, with more to follow. Seven joined at the last service. The meeting closed a week too soon, but it did not seem practicable to continue it.

May I add that my work here is still prospering? The Baptists of Louisiana were asked to make a special offering on July 2nd of their income for that day. My people responded with more than \$1.30 per capita.

I join you in rejoicing over the great Meridian Convention which has just closed. Everybody and everything in Mississippi shall remain interesting to the writer.

W. E. Hathorn. Norwood, La. Watch for the transparencies of Argo Red Salmon in your grocer's window.

Low Rates to Black Mountain, N. C. Via Mobile and Ohio Railroad, account Mtreat Chautauqua and Religious Assemblies. Tickets on sale Aug. 10th to 12th, limited for return on or before Aug. 31st, 1908. or rates and further particulars apply to Mobile and Ohio Railroad Agents.

A Great Meeting. On June 23, 1908, we began our meeting with Brother Holcomb and Durant, to do the preaching, and Brother Wheeler of Clinton, to do the singing. The interest

FOR SALE. 40 LOTS. In the Town of Clinton. These lots are very desirable, being convenient to both Mississippi and Hillman College.

HEDERMAN BROS. Practical Printing with Modern Methods. Jackson, Miss.

For Sale, Rent or Trade. One 6-room house; 2 room servant house, size of lot 200x235 feet. Water, eight lights, conveniently situated to both colleges and public school.

THE MISSISSIPPI HOME, Montegale, Tenn. Mrs. A. L. Short, of Columbus, Miss., Manager. Has had 20 years experience in managing boarding houses here.

FOR CONGRESS. R. H. HENRY. OF HINDS. Jhas. A. Barber, M. D. SPECIALIST. Treats All Diseases of the Eye, Ear, Nose and Throat. Offices: Third Floor, Kings Drug Store, at Union Depot. JACKSON, MISS.

Ladies who have spare time can Make Money representing us in their locality. Thousands of big bargains in dress goods, laces, ribbons, toiles and fancy articles.

FREE TO YOU—MY SISTER. Being to You and Every Other Girl Free from Woman's Ailments.



Read a woman's suffering. I will send you a complete ten day's treatment entirely free to prove to you that you can get yourself all better, quickly and surely. Mrs. M. SUMMERS, Box 4232 - South Bond, Ind., U. S. A.

in the meeting was good from the first and after a few services the interest was exceedingly good. The people came and filled the house, and many went away from the lack of room.

On Sunday Brother Holcomb preached missions, and we asked the church for one hundred dollars for State Missions, and the church responded with one hundred and nineteen dollars.

Brother Holcomb did some very fine preaching. He is safe, earnest, consecrated and enthusiastic preacher. He preached the Word in a very clear and forceful way and the Lord did great things for us—fifty-nine accessions to the church—forty-two by baptism, and the church greatly revived and showed their appreciation of the services of Brother Holcomb and Brother Wheeler by paying them \$200.

The Lord has done great things for us here this year. I began work here as pastor the 1st of January. The church had one-fourth time last year, but has half time this year. The Sunday School has increased since the first of January one hundred per cent. in attendance.

"The Lord hath done great things for us, whereof we are glad." "Bless the Lord O my soul, and all that is within me, bless His holy name." G. S. Jenkins. Louisville, Miss.

The Centerville Meeting. Allow me to say a word regarding the recent good work done at Centerville, Miss., where the writer had the pleasure for the second time within two years of assisting the beloved pastor, Rev. A. H. Clark, in revival meetings.

There were fifteen additions, the greater number of whom were for baptism. The people were very kind to the "visiting minister" in every way. Pastor Clark has done a great work at Centerville where he gives half time. He also serves churches in the country where God has blessed him abundantly.

The Centerville saints are weak in point of numbers, but they support their pastor loyally, and are destined to do a great work if they faint not. Some of our best people are members of this church.

May God give them grace to continue faithfully in doing well. W. E. Hathorn. Norwood, La.

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Woman's Work.

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Brother Love of Home Board, spoke on Home Board recommendations, Indians, Cuba and Mountain work, and spoke of the beautiful 20 years old ladies, as our Woman's Union is just 20 years old, and her gifts amount to over \$100,000 for the 20 years.

Brother R. J. Willingham gave us a whole-soul talk, on his "Seven Months of Visitation to Our Foreign Mission Fields," China, Japan, Europe, etc. He showed us a coin, or coins of the Widows, 2 mites, and another, 30 pieces of silver, he brought from Jerusalem.

Six of the charter members were invited on the platform, and each spoke a few words; the following, viz.: Mrs. Martin Ball of Mississippi, Miss M. E. Broadus of Kentucky, Mrs. Burnham of Missouri, Mrs. Brown of Texas, Mrs. George Eager of Virginia, and Miss F. E. S. Heck, our honored President of W. U.

Mr. Finch, a teacher of the deaf and dumb, spoke oh, so feelingly of his work. Miss Thompson, missionary to China, addressed us. Miss Hartwell, a missionary to China also. She was born in China, but speaks English fluently.

Mr. Longworth of Indian Territory, talked. Brother A. C. Watkins of Mexico, brought cheering words to us. J. C. Owen from Canton, also a Georgia lady supports him. Brother Tipton of China, gave us a fine talk, but oh the plea, comes from one and all for more men and women in the fields, white unto the harvest.

Dr. T. J. White, a medical missionary, addressed us, and begged for a hospital. Brother Frank Rawlinson of China, greeted us, and last, but not least, our venerable missionary, Dr. Hartwell, who has been on the fields of China for 50 years. He said 50 years ago he left New York for

Hong Kong, and it took 128 days and the ship carried 2,500 tons and 2 passengers; when he returned recently he made the trip in 25 days, and there were 100 passengers, and the ship carried 27,000 tons. Time forbids my dwelling on the message from that grand old soldier of the cross.

Indian says, "White man get religion, lose it; Indian get religion, keep it."

Mrs. Gambrell and 2 Indians sang "Rock of Ages," in Spanish.

Saturday, from 3 to 6 o'clock a beautiful reception was given us, about 1,000 ladies, by the Hot Springs Baptist ladies, at the Arlington hotel, where we were formally introduced to our state officers and missionaries, and met old friends, and made new ones.

Thus closed one of the best of our Conventions.

Nettie S. Whitfield. Read at Society of Southeast Baptist Church, Columbus, Miss.

How's This. We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O.

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The Home Life Insurance Company. The Home Life Insurance Co., of New York wants a representative in every town and community in Mississippi.

Sulphur, La. The writer has just returned from Sulphur, La., where the Lord gave us a great meeting.

FOR SALE. 40 LOTS. In the Town of Clinton. These lots are very desirable, being convenient to both, Mississippi and Hillman College.

He lives at Vinton, where he is also pastor, giving half time to each of these places. Within the past year he has baptized some 75 persons, in addition to building, at Sulphur, one of the neatest houses of worship in the State.

HEDERMAN BROS. Practical Printing with Modern Methods. Jackson, Miss.

It was a great joy to the writer to be again associated with Brother Bush in the Master's work. Twenty-two years ago he was my pastor in Southeast Mississippi.

For Sale, Rent or Trade. One 6-room house; 2 room servant house, size of lot 200x235 feet. Water, eight lights, conveniently situated to both colleges and public school.

The meeting at Sulphur had many hindrances, but the helps were twenty additions, with more to follow. Seven joined at the last service. The meeting closed a week too soon, but it did not seem practicable to continue it.

THE MISSISSIPPI HOME, Montegale, Tenn. Mrs. A. L. Short, of Columbus, Miss., Manager.

May I add that my work here is still prospering? The Baptists of Louisiana were asked to make a special offering on July 2nd of their income for that day.

Has had 20 years experience in managing boarding houses here. The Mississippi Home has been recently repainted and repaired. Address F. R. Carlross of Clarksdale, Miss., now of Montegale, for boarding rates.

I join you in rejoicing over the great Meridian Convention which has just closed. Everybody and everything in Mississippi shall remain interesting to the writer.

FOR CONGRESS. R. H. HENRY. OF HINDS. Jhas. A. Barber, M. D. SPECIALIST.

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Via Mobile and Ohio Railroad, account Mtreat Chautauqua and Religious Assemblies. Tickets on sale Aug. 10th to 12th, limited for return on or before Aug. 31st, 1908.

Ladies who have spare time can Make Money representing us in their locality. Thousands of big bargains in dress goods, laces, ribbons, toiles and fancy articles.

A Great Meeting. On June 23, 1908, we began our meeting with Brother Holcomb of Durant, to do the preaching, and Brother Wheeler of Clinton, to do the singing. The interest

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Free to You and Every Sister Suffering from Women's Ailments. I am a woman. I know woman's sufferings. I will send you a complete ten day's treatment entirely free to prove to you that you can cure yourself of leucorrhoea, quickly and surely.

in the meeting was good from the first and after a few services the interest was exceedingly good. The people came and filled the house, and many went away from the lack of room.

The Centerville Meeting. Allow me to say a word regarding the recent good work done at Centerville, Miss., where the writer had the pleasure for the second time within two years of assisting the beloved pastor, Rev. A. H. Clark, in revival meetings.

On Sunday Brother Holcomb preached missions, and we asked the church for one hundred dollars for State Missions, and the church responded with one hundred and nineteen dollars.

The Centerville saints are weak in point of numbers, but they support their pastor loyally, and are destined to do a great work if they faint not.

Brother Holcomb did some very fine preaching. He is safe, earnest, consecrated and enthusiastic preacher. He preached the Word in a very clear and forceful way.

Both he and his noble wife have won a permanent place in the hearts of his people. The writer heard nothing but praises for them on every hand.

The Lord has done great things for us here this year. I began work here as pastor the 1st of January.

May God give them grace to continue faithfully in doing well. W. E. Hathorn. Norwood, La.

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Kennett, Mo.

You will be glad to hear of showers of blessing coming to us in this town.

Rev. W. Beville, State Evangelist, has been with us in a meeting 12 days.

We have received 100 new members, 2 by baptism and 18 by letter, and restoration. They came from the rich and the poor, the cultured and the illiterate, the old and the young.

There was no excitement, no superficial emotion; nothing but the gospel of Christ in simplicity and power.

Brother Beville knows how to get the people to sing and to do personal work, and succeeds in a larger measure than any other man I ever had with me.

The church increased my salary \$300, and gave me a "special purse" of \$185 after doing the handsome thing for Brother Beville.

Our church is now the strongest numerically and financially and I believe spiritually, in Kennett, or Hickin county, Mo.

To God be all the glory.

I came as far as Memphis with Mrs. Cooper and the boys who are en route to Virginia to visit her parents. Here I read a report of your State Convention, and it thrilled me with rapturous joy.

Your pledge to the Seminary endowment is great.

Glad to see your resolution calling upon Southern Baptist Convention to appoint a Sunday School Lesson Committee of our own.

I make emotion that the next Southern Baptist Convention memorialize the Baptist Convention of North America to appoint a Sunday School Lesson Committee and that we withdraw from the International Committee. Will you second the motion?

With masses toward none, but charity for all, I am,

Fraternally, M. R. Cooper.

Household Pests.

Insects and bugs of every sort and description come in with summer weather, and as an ounce of prevention is worth a pound of cure, every housewife should endeavor to prevent the assault of insects by using some preventive remedy. To get rid of the small red ants that are so troublesome, take some bits of coarse sponge, sprinkle sugar in the cavities, and place them where the ants are most numerous. Every morning the bits of sponge can be picked up and dropped into hot water, dried, and refilled with sugar again and this can be repeated until no more ants are seen. If the small ants get in the cupboard and on the pantry shelves, sprinkle baking soda where they run. Gasoline and powdered borax are the best agents for roaches, wa-

ter lugs and the large black ants. The best way to get rid of them is to fill a machine oil can with gasoline and squirt the fluid in all the seams and cracks of the woodwork, then sprinkle the borax around freely and blow it into the cracks and crevices of the floor and other places where they run. For the large black ants that frequently infest a pantry, sprinkle their run with borax and cayenne pepper mixed, and while you may dislike seeing the powder about, do not wipe off or sweep away; it is cleaner than bugs. Where the roaches occur in numbers, the damage done by eating is scarcely so great as that done by the spoiling of whatever they come in contact with. The best way to keep beds free from bugs that are often troublesome during the summer months is to wash the slats and sides of the beds with strong salt water and when this has dried, use the gasoline freely in all the crevices. This is much cleaner than the insect powder often used and this remedy has been found very efficacious in many cases, but the best remedies for all insect pests is eternal vigilance and scrupulous cleanliness in the house and in all the surroundings.

M. A. H.

Gaining in Popularity Daily.

A prominent Druggist says: "Hughes' Tonic has given more satisfaction than any other chill tonic we have sold." Sold by Druggists—50c. and \$1.00 bottles. PREPARED BY Robinson-Pattel Co., Incorporated, Louisville.

Deviled Beets.—Beets are at their best before they are quite full grown. Wash, cover with boiling water and cook one hour. Remove the skins and cut in slices. Heat two tablespoonfuls of butter in a frying pan, add as much stock (it may be made with beef extract), one tablespoonful of vinegar and a tablespoonful each of salt, sugar, lemon juice and make mustard. Lastly add six beets prepared as directed, cover closely, simmer for fifteen minutes and serve hot.

Carrots with Peas.—Scrape lightly a half dozen new carrots, cut in narrow strips, and cook in salted water until tender—about forty minutes. Drain, season liberally with butter, salt and pepper, and shake about in the saucepan until the butter is melted. Heap lightly on a hot dish and pour over them a pint of hot, boiled green peas. This is a good dish and a pretty one.

HEADACHE

Frequent, or periodical headaches, weaken the brain, and very often extinguish the light of reason. Dr. Miles' Anti-Pain Pills will cure headache quickly, by soothing the irritated nerves of the brain. They also prevent pain when first symptoms of headache appear, 25 doses, 25c. Never sold in bulk.

Dreary-Day Cheer.

"Emma Winston is my 'dreary-day cheer,'" smiled Mrs. Long to a daily friend as a bright-faced young girl passed through the hall with a cheery "Good-bye."

"How is that?" asked the friend.

"Why, her eyes are too weak for her to attend school, and so I see a great deal of her. They live next door, you know. She delights in doing favors, I think. Just as sure as the weather is bad, and it is an effort to keep off depression bad weather usually brings, Emma will bob up like a blessed ray of sunshine. She'll amuse the baby, or get the children off in the kitchen, start a fire, and soon have a pot of candy boiling, and a happy crowd of youngsters around her. She's so thoughtful, too. She makes the children think it's fun to clean up; so the kitchen is always left in order. If my head aches she seems too glad to come in and watch dinner or make up the rolls for me. Her mother says she is the same little bit of joy and comfort at home, and everybody on the place depends on her."—E. B. Crawford, in Kind Words.

Raw Rashes

On the hands and face. Have you many times wished for something to remove these unsightly, painful rashes? Many sufferers have been relieved by Tetterine after all else had failed. Tetterine is cure absolute for tetter, ringworm, eczema, dandruff, and all other skin diseases. No matter how long you have suffered, Tetterine will cure. A trial will prove it. Buy a box to-day. 50c per box at druggists, or by mail on receipt of price.

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Woman's College

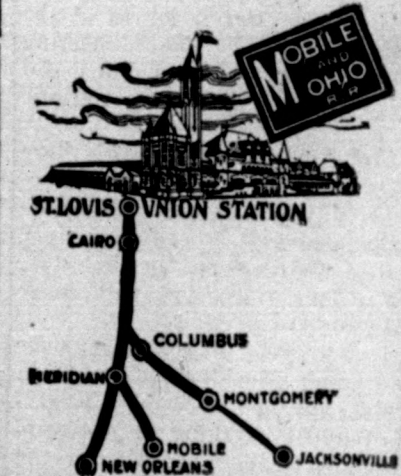
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The sixteenth International B. Y. P. U. Convention has just closed at Cleveland, O. If all would take "Service" we could better get in touch with this great world-wide movement, for it is the official magazine of B. Y. P. U. ism, if you choose to call it that.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.



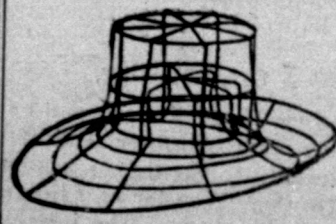
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The First Printer.

When Faustus had printed off in 1460 a number of copies of the Bible, he undertook the sale of them in Paris, where printing was then unknown. As he sold his copies for sixty crowns, while the scribes demanded five hundred for their manuscripts, he created universal astonishment; but when he produced copies as fast as they were wanted, and lowered the price to thirty crowns, all Paris was in agitation. The uniformity of the copies greatly increased the wonder; information was given to the police against him as a magician; his lodgings being consequently searched and a great number of copies being found, they were seized. The red ink with which they were embellished was supposed to be his blood, and it was seriously adjudged that he was in league with the devil, and it is presumed that if he had not fled, he would have shared the fate of those whom the superstitious judge in those days condemned for witchcraft.—Jewish Messenger.

Are Boys Naturally Good?

Is it coming to this—that Sunday School enthusiasts deny the natural sinfulness of children, and hold that all they need is a proper and practicable training to make them all they ought to be, in the sight of men and of God? An article in the Journal and Messenger of May 14, by Rev. F. M. Huckleberry, called in question a declaration put forth by a Sunday School periodical to the effect that the Sunday School teacher may proceed on the assumption that the child is naturally spiritual, needing only education and care to make it what it ought to be; that hidden away somewhat in every child's life is "a spiritual capacity" which is needful only to develop "in order to make it" an active force in the world. And here is The Sunday School Times, saying:

Boys are not the cause of "the boy problem"; grown folks are. Where the grown folks are doing their full duty there is no "boy problem," though there be plenty of boys. Lilburn Merrill goes to the heart of the thing in his fascinating book on "Winning the Boy," when he says: "Ordinarily the boy is all right. I cannot say as much for the big folk. If I could, there would be no boy problem. The trouble is with the adult. Boys are as good as the homes they come from, which is not saying that all boys are as good as their mothers. Sometimes fathers are not a credit to their sons." Children—even boys—are fresh from the hand of God, and have to learn to do wrong and to go wrong. Adults help them in this too much. Our misunderstanding,

and indifference make the boy problem and the "bad boy." Let us try to be more of a credit to the younger generation.

We readily admit that there is a great difference in boys; that there are boys naturally devout; some who seem to have been converted in early childhood, and always conduct themselves "as becometh saints." But we contend that the number of such is very small, and that it is utterly contrary to truth to say that all boys can be made religious, or Christians, simply by training. That there is "a boy problem" is attested by the experience of every thoughtful parent, as well as by the vast majority of teachers, whether in the Sabbath School or in the public school. That the fault is not of the parents and parental training is proven by the diversity frequently witnessed in the same family—two boys, born of the same parents, perhaps twins, under the same parental treatment, receiving the same school training, and yet differing from each other in temperament and in spirit, and taking diverse courses in subsequent life. The cases are too many to make it needful to cite them.

And in any case, the thoughtful and observant parent, or Sunday School teacher, finds that the one thing, above all others, needed by a boy is a "new heart," a birth from above, a regenerated soul. On this principle all faithful Sunday school work proceeds. It is not simply to cultivate the good in the child, important as that may be, but it is to bring the child to an exercise of faith in Christ, and an entrance into the kingdom of heaven by the narrow gate. One of the most painful things experienced by the conscientious teacher is the failure of the most faithful teaching; the departure of all who do not become Christians in youth from the path of virtue and truth into ways of sin and death. It has come to pass that those who do not become Christians under the influence of the Sunday School are rarely reached afterward. The boy, or girl, who can run the gauntlet of the modern Sunday School, and not be won to Christ, has poor prospect thereafter.

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(Signed)

JOHN L. JOHNSON.

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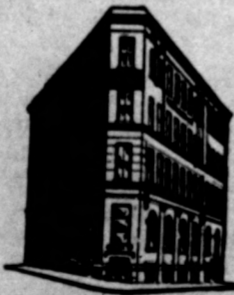
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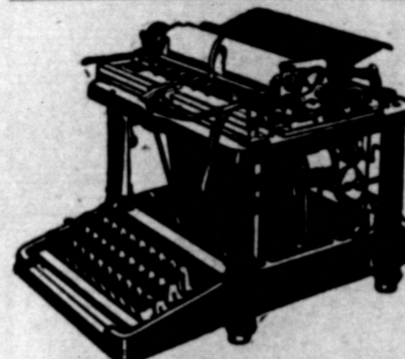
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What Does the Word Moral Mean.

By Elder Odd.

It seems to me that there is a great deal of looseness and indefiniteness in the way many preachers as well as others use or misuse the word "moral." I once heard a preacher who was called a Baptist tell the unregenerate in his congregation that they were moral agents and therefore they could expect toward God and come to Christ and exercise faith in him and trust him. Thus claiming that the moral nature of unregenerate man can perceive spiritual things and perform spiritual acts. Which contradicts God's word. 1 Cor. 2:24, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I often heard the same man tell the same people that morality is a broken reed to lean upon for salvation. What were those people to believe? Even some preachers say that the inability of the unregenerate to come to Christ spoken of in the scriptures (John 6:44, "No man can come to me except the Father which hath sent me draw him,") is wholly a moral inability. Sometimes a man uses it to mean intellectual, moral and spiritual powers, sometimes only intellectual and moral powers. Sometimes only moral and spiritual powers, and sometimes only spiritual powers. Does it mean everything, anything and nothing? It seems to me that in treating such an important matter as the salvation of immortal souls a little more definiteness, would at least, be desirable. Webster gives as its primary meaning, "Relating to the practice, manners or conduct of men as social beings in relation to each other and with reference to right and wrong." In that sense I use it. In what sense did or did not, that preacher, and the confessions of faith use it or abuse it? And they are far from being lonely in their confession. They represent the moral part of man as performing the work which the spiritual part alone can do when alive. There is one law which governs all these nature, or parts of man's complex nature. Each part can, and does in some measure, control those below it, but cannot in any way affect those above it. Another law is that: No part can do the work of any other part, though the higher may direct the lower. Hence if one part is done its work remains undone.

Perhaps some will think this is all "much ado about nothing." But they are mistaken. What is called Arminianism has its root in this very confusion and gets its support from these misconcep-

tions. And Arminianism, appears to me, to take away the "exceeding sinfulness of sin," belittle the work of Jesus, and the Holy Spirit, and puff up the unregenerate man, until nobody would imagine Paul had ever thought about him when he wrote "For when we were yet without strength, in due time Christ died for the ungodly," (Rom. 5:6). But there is a hornet's nest there and I will not poke my straw into it any more just now.

Try one can of Argo Red Salmon and you will use more.

Woman's Congress, Monteagle, Tenn., July 29-Aug. 5.

Reduced round trip rates, via the Mobile and Ohio Railroad for this occasion. Tickets on sale July 27th and 28th, limited for return on or before September 5, 1908. Full particulars obtained of Mobile and Ohio Railroad Agents.

Divorce.

It is my belief, after carefully considering the subject, that where a man procures a divorce from his wife, not on scriptural grounds, and has married again, he is in adultery and is debarred by the Scriptures, from appearing in a church conference and setting up the scriptural plea, not set forth in his bill filed in the civil court. See Matthew 19:9.

What is your opinion?

J. R. Sample.

Oxford.

Today has been one of rejoicing among the Baptists of Oxford. The church has been without a pastor since February, but today the new pastor, Brother Borum, took charge. He was greeted by a full house at the morning service. The morning sermon was a clear exposition of Joshua 3:5. "And Joshua said unto the people, sanctify yourselves: for tomorrow the Lord will do wonders among you."

The pastor made an earnest plea for greater consecration and more earnest effort on the part of the church.

At the evening service the Methodist and the Presbyterian pastors omitted their services that their congregations might worship with the Baptists.

May God grant that the opening of this new pastorate may be the beginning of larger things for Him here in Oxford.

A Visitor.

Mrs. Winslow's Soothing Syrup

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A New House at Spring Hill.

The saints of Copiah county are rejoicing over the completion of the house of worship at Spring-Hill, near Martinsville. It is a splendid tribute to the heroism, self-denial and persistency of the brethren and sisters of that and adjoining communities.

The house is worth at least fifteen hundred dollars, is modern in style, well ventilated and furnished, and is a beauty and joy to Spring Hill Church.

We held our dedication service last Sunday. The sermon by Brother Tandy on Spiritual Worship, was inspiring and so much enjoyed that we easily raised the balance due and offered the house to God free of debt. It was a great day. The church is much stronger for this trial, and is keeping up her monthly offering for missions as she has for years.

We are very grateful to all those who have helped us. While we have no memorial windows or tablets to commemorate their kindness, we assure them that we have them in our hearts. God bless them. May their "Bread cast upon the water return," and enrich them with all "spiritual blessings in Christ Jesus." We would rejoice to give the names of each individual contributor, but space will not permit this. We can only mention our State Mission Board and the following churches: Hazlehurst, Crystal Springs, Gallman, Wesson, Smyrna, Strong Hope, Sardis, Pilgrim's Rest, Hopewell, Damascus, New Zion and Zion Hill. We thank God for the fellowship manifested by the Copiah Association for us in our time of need.

A splendid dinner, cheerful greetings and an hour spent in happy conversation was a fitting close to this joyous occasion.

I. Allmond,
Pastor.

Friars Point and Rosedale.

Not long since we closed a meeting at the above mentioned places. Brother J. P. Harrington did the preaching, and did it well. Mrs. Harrington was with us at Rosedale, and lead the singing. She is a fine singer, and a successful personal worker. It is an inspiration to be with this Godly man and woman in a meeting.

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The Genesee Pure Food Co., Le Roy, N. Y.

Some one has spoken of getting Brother Harrington as regular Delta evangelist. I think that is a move in the right direction. There are great possibilities in the Delta—in fact, it is the coming part of the State, and it will mean so much for the Kingdom of God for the Baptists to take this part of the State, but if we are to take it we must do it at once, and it will require more laborers. All who knows anything about the Delta knows that morality is at a low ebb, but since the close of our meetings I have noticed a marvelous change in the morals of the people in Rosedale and Friars Point.

The Baptists are not understood in this part of the State; they are looked upon as a sort of a narrow class of people, but when our principles are put forth they are being convinced more and more that we are right. At the close of the meeting at Rosedale we baptized one Methodist, one Presbyterian, and received one by letter, and gave to Brother Harrington, as a token of our appreciation for his coming among us, a purse of \$90.

At Friars Point, we had nine conversions, and five additions to the church, and others yet to follow, and here we gave Brother Harrington a purse of \$75.

We give God all the glory and take courage.

May God's richest blessings rest upon Brother Harrington and his noble wife in their work.

The pastor,
C. C. Jones.

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